1:Du Bois E-5 (1938-1939) 1944
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be mothers to their own children. There is even less to make them want to be mothers to their husbands.

The culture fosters a linkage of food, sex, and wealth. All three of these are associated with many avenues of possible frustrations and prepare the ground for instability and distrust in the marital relationship. Despite this, the essential biologic unity of the family group is recognized in the repercussions of adultery on the spouse and offspring. Family unity is reinforced and extended in social organization by the woman's theoretic absorption into the man's lineage and village and is expressed economically by the theoretic mutual dependency in the division of property between the sexes, which should make for cohesion. Formally phrased dependencies may be denied in actuality by the initiative allowed women in sexual affairs, by the real power they are capable of exerting, and by the cross-skills allowed the sexes, so that individuals can exist alone, adequately if not maximally. The weight of male-controlled finances and the complex affinal exchanges succeed in throwing the balance on the side of the theoretic structure.

The sum of all the personal factors and the discrepancies between form and practice in institutions should combine to make people isolated units, highly individualized and self-contained to the point of being encysted, without at the same time creating any basic self-assurance and independence born of self-confidence. The recognized patterns of teasing, deceit, lying, and chicanery may be considered both as contributing causes and as effects of such attitudes. All these factors should produce a modal personality whose independence rests upon frustrations, confusions, and surrendered goals. In some instances the inability to create human contacts may actually be phrased as a fear of them. As Mangma said after telling one of his dreams, "We die if people are fond of us."